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perfect virtue in humanity is not the absolute holiness of God, but is perfection in kind, incomplete but innocent. To the objection that "the idea" must realize itself, not in an individual, but in collective humanity, the answer is that the entire redeemed humanity constitutes the evolved mystical body of Christ. Then the writer proceeds to deal with a surprising list of specific accusations against the ethical attitude of Jesus, *e. g.*, his rough speaking to his mother and his brethren, his demand that one should hate his own kindred, his severe treatment of the Pharisees, his intentional veiling of truth from the multitude, his demand for renunciation of property, his aversion to marriage and approval of self-mutilation, his non-resistance to (and therefore encouragement of) evil, his indulgence in threatening and revengeful language, his actually causing his own betrayal, his fear of pain and death, the "planlessness" of his career, etc. Indeed, it seems as if no reproach ever cast on Christ, in his own time or since, is here left unconsidered. The answers are sometimes ingenious, sometimes trite, sometimes unsatisfying. Probably the author has done the best that could be done in this line of argument. If "forewarned is fore-armed," this book certainly arms the student at every point. But for most men the convincing argument will be found in setting forth the beauty and wonder of the sunlight, rather than in detailed answers to those who find spots on the sun.

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GREATER NEW YORK, N. Y.

AUS GESCHICHTE UND KUNST DES CHRISTENTUMS. Abhandlungen
zur Belehrung für gebildete Gemeindeglieder Von DR.
ADOLF HASENCLEVER. Zweite (Schluss-) Reihe. Berlin:
C. A. Schwetschke & Sohn, 1898. Pp. iv + 194. M. 2.

THIS book contains a series of five essays written in popular language. In the first essay the author tells the story of the literary assaults upon early Christianity, and gives copious extracts from the writings of the apologists and early Fathers. The second essay contains a short historical account of the doctrinal controversies of the first five centuries that led finally to the framing of the symbol of Chalcedon. The author then discusses with much frankness and ability, but with decided leaning toward the Ritschlian school of theological thought, the relation of doctrine to the individual confession of the believer in Christ. In the third essay Dr. Hasenclever inveighs

severely against those Roman historians who, like Janssen, delight in maintaining that the Protestant Reformation sounded the death-knell of Christian art in Germany. He admits that many works of art were destroyed by over-zealous iconoclasts in some parts of Germany in the early part of the sixteenth century, and grants also that the new evangelical movement at that time was not over-friendly to works of plastic art; but he maintains that the evils of image-worship in the mediæval church called forth this extreme position. In later centuries Protestantism has done its share toward the further development of the fine arts in all their departments. Indeed, by freeing the mind from the fetters of priestly domination, Protestantism has created an atmosphere in which art can attain its highest development. In the fourth essay the author shows how poorly adapted mediæval church buildings were for the new services the Reformation made necessary, and how little by little the interior arrangements of the churches were totally changed. In the last essay of the collection some reasons are given for the decadence of the religious element in modern painting. The author believes that many of the most eminent painters of our time are inwardly estranged from religion, and that this fact constitutes one chief reason. Then, too, painting has been influenced, he says, by the new scientific thought of today, and painters have turned away from the historical and the ideal to the real, and have found fruitful fields in representing everyday life. Although the book is popular rather than technical, it is very suggestive and shows wide reading.

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THE KEY OF TRUTH. A Manual of the Paulician Church of Armenia, the Armenian Text edited and transliterated with Illustrative Documents and Introduction. By FRED. C. CONYBEARE, M.A. Oxford: Clarendon Press; New York: H. Frowde, 1898. Pp. cxcvi + 201. 15s.; \$4.50, *net*.

THE appearance of this book is noteworthy in more than one respect. It is a valuable contribution to a much-neglected field. We regret to say that the value of the Armenian language and literature has not been appreciated by European scholars as it deserves. Once in a while a Lagarde or a Müller has done considerable work in this line, but the number of such has been lamentably small. The future, however, seems hopeful. Scholars like Gelzer, Vetter, and Hübschmann